

FREE



PRESS;

AND GENERAL RECORD, OR, SUCCESSIVE REVIEW:

OR, THE JOURNAL OF THE GREAT ORGANIZATION.

SHOWING THE RISE, PROGRESS, AND OBJECTS OF THE GREAT COMMUNITY, AND EXPLAINING THE DOCTRINES AND PRINCIPLES AS OBSERVED BY THE MEMBERS OF THE COMMUNITY OF THE GREAT ORGANIZATION.

A NEWSPAPER ISSUED FORTNIGHTLY,

WHICH WILL CONTAIN SPIRITUAL AND TEMPORAL FACTS, AND OTHER USEFUL INFORMATION AND INSTRUCTION.

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PRICE 1D.

BIOGRAPHICAL SKETCH OF THE FIRST FOUNDER OR MEDIUM OF THE NOTTINGHAM SPIRITUAL CIRCLE—HIS EXPERIENCE, AND THE RESULTS OF THE LABOURS OF THE CIRCLE.

I, as the Medium of the Nottingham Spiritual Circle, through whom that Circle and the Community of the Great Organization was established, in consequence of much which has been said respecting my capabilities in framing revelations from my own imagination, and through my own peculiar views, beg leave here to notify, and to assure my readers that in my early life I was utterly opposed to everything supernatural, or which appeared superstitious or mysterious; and having published a biographical sketch of my life in a volume containing 320 pages, in which it is shewn that I never encouraged or propagated religious views of any kind, but looked upon all things connected therewith as mysteries not to be unravelled in this life, these notions were imbibed through my being placed under circumstances in early youth, when confined in prison as a runaway apprentice, where the only employment I had was to read the Bible, Testament, and Prayer Book, which through my being in solitary confinement was always allowed in my cell, and as the prison chaplain daily exhorted us to repent and save ourselves from the devil, hell, and eternal torment, by reading and observing the truths of the Bible, which he said was the pure word of God. Through his exhortations I, having plenty of time to reflect, resolved at once to commence to alter my course of life, knowing that I had always been since I knew anything, what the world calls wicked, and with this anxiety and the fear of the devil and hell fire preying on my young mind, I determined to read the Bible and observe its divine injunctions, lead my life according to its teachings, and so pave my future path to heaven, I at once seized the precious book opened it at the history of the creation, begun it, and read it through, chapter by chapter, and the more I read the more I became astonished at the mysterious passages which till then I had never heard of, but then through it my mind became bewildered, for I could remember many absurdities much immorality, and much oppression, a deal of which I could remember was practised by chosen men of God, I therefore read it again and again, selected different passages, compared them together, and found that numerous blank contradictions existed in its pages, and much debauchery, obscenity, cruelty, and oppression was contained in the same book, and but little guide as to how salvation could be obtained; I read the New Testament with the same care and study, but when completed after repeated reading, I was compelled to come to the same conclusion, as to its contradiction, and though young, I had resolved upon reforming, and as this book was held out as my only guide, and on reading it carefully and studiously and finding in it what I have above stated, and which any one else who will read may find, I, with a heavy heart closed the book, and after reflecting upon the absurdities, contradictions, cruelties, and immoralities, I came to the conclusion that if nothing better than the teachings which the Bible contained could be found to guide us to salvation, or in our duties of religion, that the whole mystery of religion, christianity, and godliness, was nothing better than a mass of fabulous mystery and delusion unworthy of notice, and not worth bothering my brains about, and so from that time, between the age of fifteen and sixteen, I laid aside all thoughts of religion as a worthless mystery, and never again attended church or chapel only by compulsion while passing my career in the army; always rejecting and repudiating the idea of ghosts, spirits or a future state, believing however in a supreme

God as the governor and ruler of all things, and this I thought was sufficient. And in this mode of belief, or rather unbelief, I continued until I came to Nottingham, which was in 1843, during which period, between that and 1851, I heard much talk about spiritualism and fortune-telling by visions, through crystals or mirrors, but I utterly repudiated and ridiculed everything I heard connected with such superstitious ignorance and delusion as I then called it, but in 1851 chancing to live next door to a woman with whom I was well acquainted, she told me that a man had told her some wonderful things respecting some lost property, and gave her directions how to get it, but I laughed at her ridiculous credulity and superstition, when she said that on that very evening the same man was coming to her house to display his magic wonders through the crystal and mirror, and if I thought well she would fetch me in, I accordingly consented, feeling assured that I should be enabled to detect some trickery or imposition, but at the appointed time she called me in, and in my shirt sleeves, though in the winter time, with my pipe in my mouth or hand I entered the house, where I saw to my astonishment several men and some children not over twelve years of age, looking through pieces of glass in the form of an egg, while on the table stood a large looking glass on a pedestal, which was apparently made for the purpose, and several were looking intensely into it, I placed myself with my back to the fire, in front of the table, and could see myself and the faces of others in the supposed looking glass, I looked alternately at those with the crystals or egg-shaped glasses, and those before the mirror and then at the man who with a very demure but sanctified look placed his hand on the top of the mirror and appeared to be muttering something, all else were silent and nothing was to be seen. I, at length, enquired what it all meant, when the man placed a crystal in my hand and told me to look in it and describe what I saw, I placed it to my eye for some few minutes but could see nothing but the reflection of the fire, and feeling assured that he was some impostor preying upon the fears and credulity of the people, I had nearly made up my mind to throw the crystal at him and bundle him and his mirror into the street as a deceiver and an impostor, and when I told him my intentions, he merely said, "don't put yourself about, but wait awhile and you may see something for yourself," while some of the other men assured me that things could be seen, for they had seen themselves and were therefore fully convinced, but I felt as resolute and as obstinate and as sceptical as ever, and pronounced it all an imposition or a delusion if not both, and turning round to the fire to re-light my pipe, and again fixing my look on the mirror I was astonished to see that neither my own nor any other faces were visible, but with the same light in the house as before, the interior of the mirror appeared dark, but instantly it cleared, and in the distance I could see trees and mountains, I looked round to see if any thing was in the house which would cause such reflection, but there was nothing, I then turned my eyes upon the man, and whether my looks betrayed me or not I cannot say, but he at once said—"you can see, describe what you can see." I was agitated, I trembled, and perspiration fell from me, but my eyes became riveted on what I saw for several minutes, the scenery then changed and the sea and a beach with woods in the background was before me, I was again requested to describe what I saw, I did so and at the same moment the scenery passed before me like a panorama, till it again stood still, and several curious huts and buildings presented themselves a short distance from the sea, and standing by itself was a long low roofed building fenced round in a square yard by rough hewn trees which had been split and

pointed, a large gateway was at the end where two soldiers were on sentry, the scene excited me very much and aroused my wonder and curiosity to an almost distressing pitch, I next saw some men guarded by soldiers enter the yard, two by two, and pass into the building, they were dressed in dirty looking canvass garments, with flat low crowned hats, and had all the appearance of convicts as far as my experience could describe their bearing, I then saw the interior which appeared like a long guard room, with guard beds and benches, and at the far end I saw as if a man was lying covered with dirty blankets, and two others went to him, raised his head, gave him something out of a tin cup, again laid him down, and the next moment he appeared as if struggling in death. And the next scene showed two men sewing the dead body up in the dirty blankets, and after which he was carried out to the back of the building where a hole appeared ready dug, but partly filled, he was put in and soil put upon him, and the next moment the whole scenery appeared to slide into the water, and all was darkness until my own face and the face of others became visible. I was conducted to a seat unable for some time to speak again, but after composing myself, I demanded to know what it all meant, when I learnt that a man present some time previously had a son transported and he had not heard from him for three years, though he had repeatedly written, and from the nature of the vision as I described it, the man who owned the mirror said that the vision shewed his son was dead, the man then wanted to know where he died and how he could get to know, when the owner of the mirror laid his hand upon it and muttering something requested me to look again, I did so, and saw a written paper or scroll on which was largely and legibly written—that the son he enquired after was dead and by writing to the Home Secretary of State he would receive intelligence confirming the vision and of the whereabouts of his death. This astonished me, but I could give no definite opinion upon it, for I was satisfied that my eyes had not deceived me, and had no idea of what I was looking for and described, still I did not feel fully convinced that there was no trickery, on expressing myself to that effect, the man owning the mirror asked me if I should like to know anything of the past or future, I told him if he could show me a circumstance which happened to me abroad, and which I was certain he knew nothing about, I should then think there was something spiritual connected with it, he asked what the circumstance was, I told him I wanted him to describe it to me, he then said—"well, you must tell me when and where it was." I thought this would make no difference to him, so I told the day of the month and the locality, and to my astonishment I saw the very circumstance plain before me, with myself in the uniform I wore at that time, with two other men who are since dead, and the events with which we were occupied, and though this circumstance occurred to me in 1836, yet in 1851, I saw the whole vision in the mirror as plain as reality itself, I could not be mistaken, so striking were the events so mysteriously brought to my recollection. My seeing so clearly proved a source of advantage to the owner of the mirror, who could not see himself, and after this many important mysteries were unravelled for persons whom he brought to me for the purpose, and who paid him well, I requiring nothing for myself, but the satisfaction of being enabled to see. In six weeks after the man received a letter from the Home Office, stating that his son had died in Norfolk Island, giving the day and date of death according to the last quarterly returns, so this fact with the circumstance of my own as described above quite convinced me that there was something remarkable and good in that science, if pro-

perly used, and I resolved to leave no means untried and to spare no time, trouble, or expense to arrive at some further knowledge of the method of working the crystal, and as I could see well the owner of the crystals took me to many places to display my power of vision, both at Derby and at other places, and finding that I was useful to him, he agreed to furnish me with a crystal and instructions for working it, he did so, and I from 1851 to the early part of 1854 practised very largely, and had numerous visitors, for whom I obtained much truth, though at times I discovered that it was mingled with falsehood. However my reputation for crystal seeing was becoming much known, and I accumulated money fast, purchased all the books upon the mystic sciences I could lay hold of, and through my practice and connection, I had the use of some excellent libraries, from which I had the use of Barrat, Cornelius Agrippa, Dee, Lilley, and others, from which I copied all instruction I thought necessary and being enabled to see myself I had a great advantage over crystal workers who could not see for themselves, and hence by perseverance and study I got to know all the mysteries of purported magic and working of spells, which I have already exposed and denounced in former works published by me. My great experience soon proved to me that there was something radically wrong in the system, as laid down by the ancient and modern authors, for I found by their instructions, that there were only seven superior angels with whom communications could be made, and those with the cabalistic angels, and the great spirits Orion and Corbynn, with the inferior spirits under them, were all that could be communicated with, the superior angels being called celestial angels, named thus beginning with Michael, who is represented as the great Archangel, with Gabriel, Samuel, Raphael, &c., down to Saturn, and strange to say I have communicated with each of the so-called celestial angels, and have received blank falsehoods from them all, so that when I knew that I was being deceived myself I also knew that I was deceiving others, and that such could not continue long, but I nevertheless felt convinced that if there were angels who would give falsehoods and truth mingled, there were angels who would give sacred and holy truths free from error and falsehood, but how could they be communicated with or distinguished from delusive angels there being no printed instruction in existence to shew the distinction, still conscience, reason, and common sense, convinced me that there was a distinction, and that there could never have been a bad cause from which evil results, if there never had been a good one, by the same rule that if there never had been a good shilling there would never have been a bad one to imitate it. Therefore as my space is limited, and this article will be lengthy, with much explanation, hitherto unpublished, I shall conclude for the present that it may be continued in our next.

Editorial Correspondence.

NOTICE.—All letters intended for insertion in this journal, must be forwarded to the Editor by the Thursday morning's post immediately following the last date of issue, and no later; and unless this notice be observed, no letters can be inserted in the next succeeding issue.

To the Editor of the Spiritualistic Free Press.

Sir—Will you allow me through the medium of your columns to again infringe on your space by again calling public attention, or at least the attention of your readers, to the further fulfilment of modern prophecy, and at the same time to ask the sceptics and unbelievers how long they will continue to doubt or disbelieve in the truths of modern

divine revelation watch the progress of vegetation, and the present appearance of the weather, and then ask themselves if dire calamities are not falling upon the earth in divers places, and has not vegetation sprung to the bud and blossom in the winter months, and have not howling winds and crushing storms, and overwhelming floods been prevalent, and has not much destruction of life and property been experienced both by land and sea, and have not winds and waters, with lightning and thunder, assisted in the general destruction. Again, has not a thunderstorm in Yorkshire closely followed on the domestic strife at Chatham, which caused much alarm and excitement, and have not these things occurred while the trees and shrubs were in bud, and while wintry weather is visible? and did not modern prophecy foretell these marvellous calamities with many others? and can any one say that the above disasters have not come to pass? Look at the harvest in the north, and the great floods in Yorkshire, the inundation of Doncaster, the tearing up of huge trees by the roots in many parts of the country, the falling of houses by the winds, and the loss of life and destruction of property by land and sea, and then say whether or not modern divine revelation has not been fulfilled. It may be said that all such phenomena have occurred before in all ages, and that they will always continue to occur, so there is nothing strange in such things now manifesting themselves. But the newspapers say that the oldest men living in the localities where these calamities have occurred cannot remember anything of the kind so terrible as the late storms and floods have been. But modern divine revelation never declared that such things had not occurred before; but did anyone ever foretell the period of their occurrences. Ask the doubters this, and they are dumfounded; and then tell them that modern prophecy foretold these remarkable events years back, beginning in 1853, and then ask them whether they knew that such things would transpire until they had seen them publicly manifest themselves, and their answer must be in the negative. But modern prophecy foretold that such things should come upon the earth through the tyranny, oppression, and hypocrisy which exists; and who can avow that the calamities foretold have not come to pass so far as time has allowed them. Therefore trusting that I am not infringing too much, and that the unbelievers and scoffers will read and investigate before they condemn,

I remain yours respectfully,
T. L.

Wobourn, nr. Newport Pagnel.

FURTHER FULFILMENT OF MODERN PROPHECY.

To the Editor of the Spiritualistic Free Press.

Although the revelations given through the medium of the Nottingham Spiritual Circle have pronounced the present practice and institutions of the Mormons to be abominable and delusive; yet they also state that Joseph Smith was a true prophet, and that he received revelations instructing him to teach mankind to repent, and prepare for the coming of Christ, the Redeemer, and this prophecy which I now submit, positively proves the truth of the revelations given to Mr. Brown, concerning him.

Extract from the book called—"The Pearl of Great Price."

"A REVELATION AND PROPHECY BY THE PROPHET, SEER, AND REVEALATOR, JOSEPH SMITH.—Given Dec. 25, 1832.—Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place. For behold, the southern states shall be divided against the northern states and they shall call on the other nations to help them, and thus war shall be poured out upon all nations; and it shall come to pass after many days that slaves shall rise up against their masters, and be disciplined for war. And it shall come to pass also, that with the sword and by bloodshed, the inhabitants of the earth shall mourn, and with famine, and plagues, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning from heaven, shall the inhabitants of the earth be made to feel the wrath of an Almighty God, until the consumption decreed hath made a full end of all nations. Wherefore stand ye in the holy places, and be not moved, until the day of the Lord come, for behold it cometh quickly, saith the Lord. Amen."

Now, sir, the rule given in the Bible, by which to prove the mission of a true prophet, is both simple and certain, see Deut. xiii, 22, and the fulfilment of prophecy in the present case is beyond dispute, the war having broken out at South Carolina, the exact place predicted, and the "Warning Message," pages 185, 186, 205, published

by Mr. Brown, confirms the said prophecy, concerning America.

Now as regards the plurality of wives, I believe it to be an abomination to the Lord. But then it is sanctioned by the Bible makers, 2 Sam. xii, 7, 8, and Deut. xxi, 15, and it appears that the Mormon prophet did not institute it by divine revelation, if at all. Here is his revelation concerning it.—Behold David and Solomon had many wives and concubines, which thing was abomination to me, saith the Lord." This shows that Smith, himself, could not establish polygamy, unless he believed this revelation, and which it appears he did. But if polygamy be not a divine law for the church now, it could not be so in David's time, unless God had changed his laws, neither could Solomon with his seven hundred wives and three hundred concubines be the wisest man on earth. My reasons, sir, for introducing this subject, is not to uphold the present institutions and practices of Mormons, but as the angel Gabriel has declared Joseph Smith was a prophet, we cannot believe his other revelations to be true, unless we believe that also, and, sir, permit me to add that we, spiritualists, are prejudiced against the persons of Mormons, or Methodists, or any other denomination, yet we say if they can obtain any divine revelations, why do they not publish them? Our objects are not triumph, but truth; we combat with the measures not men, with principles not persons; we wrestle not with flesh and blood, but against principalities and power, against the rulers of the darkness of this world, against spiritual wickedness in high places, see Eph. vi, 12, and weapons of our warfare are not carnal, but mighty to the putting down of strongholds of error, &c. Therefore, this being our object, our warfare is not a crusade of our opinions, but of divine revelation, against all opinion, while we also adopt the maxim enjoined in the church catechism, viz. "To be in charity with all men," and this charity partly consists in convincing them of their errors, and warning them of their danger. Apologising for trespass,

I remain, dear sir,
Respectfully, yours,

Brandon, Suffolk, T. F. H.
Feb. 26, 1861.

THE BIBLE AND ITS CORRUPTIONS TESTED BY MODERN DIVINE REVELATION.

(Continued from No. 1, Vol. 2.)

To the Editor of the Spiritualistic Free Press and General Record.

Sir.—The 11th of Genesis opens with this passage, "And the whole earth was of one language, and of one speech." The next following eight verses assume to describe the history of the building of the city and tower of Babel, and the subsequent confusion of tongues in consequence. Now let any one with an unprejudiced mind in search of truth read carefully over this short history, and discover if possible any reason for the displeasure of God, to cause Him to visit the people with such a strange and remarkable punishment. Some might urge in support of the truth of this history that it was the presumption of mankind in believing they could place themselves out of the reach of the vengeance of an offended God, that was the cause of the striking display of His power to effect by a very simple means the object of His will, and at the same time to shew them that no human foresight or means within their reach could prevent Him from inflicting punishment on them for their sins whenever He thought proper to do so. To believe we can by any means evade the just decrees of heaven is certainly presumption, but in the present case there is no evidence that they intended anything more than the preservation of their lives, in case the earth should be again deluged with water, as it had been some time previously, and surely there was nothing wrong in their taking such means to prevent the fatal effects of another flood, as by the circumstances in which they were placed they deemed really necessary, and they merely acted in accordance with one of the principal laws of nature, the preservation of our species, and there is no evidence given that they had violated any law, or disobeyed any command, and there does not appear more presumption in building a tower to enable them to get up out of the reach of the water in case of a flood, than in the use of many other means adopted by human beings for their preservation. And now let us look at the wonderful fact of the inhabitants of a city being caused to forget their own language, and becoming unable to call things by their former names, or to understand the meaning of words with which up to that time they had been familiar: wonderful, truly, but it has a fabulous look about it, it reads more like a fairy

tale, than a true history: that hundreds of human beings should be all at once unable to converse in the language they had spoken all their lives previously; there is no record of a like event in all history, either ancient, or modern, and we have no hesitation in classing this history with others which we have asserted to be fabulous, and in support of this view a revelation extracted from the "People's Guide," page 19, is here inserted.

It was given in answer to the following question.—"What was the original intention for the building of the Tower of Babel?"

"Celestial Revelation.—"An answer to this question can in no wise promote the welfare of the present generation, nor know we the origin of languages, as they have been from time immemorial."

By the light thrown on the subject by this revelation, we are enabled to see it in a different point of view, and also it completely harmonizes with what a former revelation declared, that the flood was only partial in its effects. Therefore we may reasonably assume that when man was first placed upon the earth in ages long before those of which we have any record known to exist, that it was not in one spot only, but in several parts of the globe that distinct and different families were located, each family bearing distinctive characteristics, similar to what we now find in different countries; the white man inhabiting chiefly the northern portions of Europe; the darker complexioned tribes inhabiting the different provinces of Asia; the copper coloured Indian of America being found located in different parts of those regions; and the woolly headed Negro inhabiting the chief portions of Africa. These above named are four of the principal divisions of the human race; but they may again be sub-divided into numerous families, or races, all retaining their peculiar characteristics in form, size, and colour; and although intermixture of races has in some degree tended to generalize and soften down the boundary line between the various Nations, yet there still remains sufficient originality of character to distinguish one race from another, and it is not difficult to suppose that at the time when the various races were placed on the earth they each used a language quite different to the others, and thus a marked difference was constituted of form, size, colour, and language.

How such fabulous histories as the above should have first found a place in the Bible is difficult to account for, and equally difficult is it to find a plausible reason for their still being retained there; But it is so, and no matter how absurd, inconsistent, or unnatural a history or fact related in scripture may appear, it is with but few exceptions all greedily swallowed with as much ease as the most rational thing ever described, and this merely because it is found in the Bible, such a thing as a corruption existing in the holy scriptures being so generally repudiated by nearly all classes of christians, and grades of society. Had any other book appeared giving an account that out of a race of white men, several races so widely differing from each other in form and colour, as the present races of mankind do, the author of such a work would be instantly held up to ridicule, and his writings condemned, and evidence overwhelming would be produced to prove that no admixture of white races would ever produce a race of blacks, or that a race of whites would ever spring from a race of blacks. Then why should we be required to believe that which is not consistent with the laws of nature, and will not harmonize with our knowledge and experience? and why not apply this test of knowledge to any thing we find in the scriptures that appears to be in opposition to the known laws of nature? why should we not seek for the truth of all things, and prove all things, and hold fast only that which is good, both in scripture, and out of it? We are commanded to seek, and we shall find; to knock, and it will be opened unto us. The scriptures give this advice, and God knew it would be quite necessary that it should be attended to. There is scarcely a fact related in the Bible concerning the early history of mankind but appears surrounded by fabulous mysteries, and needing the miraculous interposition of providence to bring it about. Now this is the great point of objection; we hold that the laws of nature are sufficient for all purposes, and all contingencies, and it needs not the operation of miracles to effect that which the Almighty wills, otherwise the fore-knowledge and wisdom of God would appear to be limited, and that the defects arising out of the crude, and imperfect operations of His hands would require to be counteracted, and remedied by miracles specially adapted for that purpose. Kind reader, reflect a moment. What is the consequence of a belief in these mirac-

ulous works of God, as recorded in man's early history? It lays the foundation of an erroneous opinion concerning His power and attributes, it gives a false estimate of His capabilities in designing and carrying out the works of His creation, it obstructs the efforts of reason, and bids us as it were to accept without inquiry, without scruple and without doubt, the most incongruous, absurd, inconsistent, and unnatural accounts that ever yet appeared in any book, either ancient, or modern. And such has been the effect produced by this erroneous foundation of belief, that the minds of the masses have become so accustomed to these delusive histories that they have attained to a love of mystery, and readily accept the most glaring contradictions and inconsistencies provided they are found in the scriptures.

(To be Continued.)

CHARLES GREGORY,

West Cowes, Isle of Wight.

To the Editor of the Spiritualistic Free Press.

Sir.—Modern divine revelation is a subject fraught with more intense, or attended with consequence more momentous than any subject that can engross the minds of mankind. These last few years it has exercised an all controlling influence over the intellects, the emotions, and the conduct of mankind, engrossing the feelings, shaping the lives, occupying the minds, and filling the souls of thousands of the human family; nor does, nor should, nor will its influence diminish. No! revelation is by many, both on this side and the other side the Atlantic, becoming a subject of all absorbing interest, and well it may, for it is founded in God, and the immutable laws of truth, and must prevail; it is built on facts, infinite in both variety and number, it develops and evolves those laws of harmony which ought, and very soon will exist between man and man, and heaven, and earth, and men have eyes to see, as well as intelligence to perceive that revelation is becoming established beyond cavil or controversy, and are yielding to its irresistible evidence. Nor is it possible for any intelligent mind candidly to examine the principles, precepts, and doctrines, as contained in the works of the Great Organization, (published by the Nottingham Spiritual Circle, through their Medium J. G. H. Brown, Great Alfred Street, Nottingham) without becoming convinced of their truth, and enamoured with their impartial creed. Men cannot help believing it, any more than they can help seeing what they look at, or feeling when they touch it; all must and will admit its truth. Many already believe it, indeed it is already acquiring, and exerting a powerful influence, which nothing, absolutely nothing can gainsay, or resist; it is crushing beneath the car of its triumphal progress whatever, and whoever resist, or oppose its advancement; it is sweeping into oblivion those old theories, unnatural customs, and erroneous institutions, by which past ages have been enthralled, and even the present is yet spell-bound, so great is its moral power, that it will prostrate, and ride over whatever sectarian doctrines, forms, or practices, conflict with it, nothing can save them, so long as they war with truth and God they must suffer defeat. But revelation is built upon the rock of truth, and is defended and supported by those immutable laws which the all-wise Creator has instituted for the government of His creatures, so neither can infidelity scathe its walls, nor atheism find the least support for its monstrosities, both being overthrown by divine revelation. How all-absorbing the interest, how overwhelming the importance, how momentous the results of a fair comparison of the doctrines of the Organization, and those of the present sectarians, when placed side by side, and fairly contrasted, and which ought to be done by every thinking person for the sake of themselves, and the down trodden masses of their fellow creatures; but it is studiously evaded by many of the most influential classes, so there is found but few willing to stand in the breach; while erring humanity demands the truth on this all-important subject, no leaning to infidelity on the one hand, no truckling to sectarianism on the other. Let us appeal to reason, righteousness, and justice, and revelation guiding us, we shall obtain the truth required, without fear, without favour, and without stint. This must be done, and I know full well that no other test requires more moral courage than this. I know that men cling with more tenacity to their religion or early taught delusions than to all else besides. What enmity is so strong, what prejudices are so inveterate as those awakened by tearing ones religion from him, like Micah, he exclaimed ye have taken away my gods, what have I more? Still we despair not, our hopes of success in this heavenly, glorious, and mighty cause, rests in God, and the power of truth, which

will ultimately bear down all prejudice, and break through all opposition; it will force us to abandon their religious errors, and to plant themselves upon the broad basis of the Great Universal Organization, which no earthly power can break, or disperse. The outlines and objects of which will be pointed out in this Journal successively; and through many of this generation may be rejected; but many are now being enlightened by its rays, and the time is near at hand when this new era, and its principles, or creed, will be practiced by the universal family of mankind; then will the fiery star of sectarianism set in eternal night, never more to torment mankind with its malignant rays; then will religious bigotry and intolerance cease for ever; then will unrestrained religious liberty pervade our happy earth; then will all men see eye to eye, and face to face; then will a holy and a joyful soul in this world be but the entrance of man into the spheres, and progress onwards to immortal bliss in the eternal realms of glory; and I derive no little encouragement that it is nigh, even at the door, from the fact that the religious belief of very many good people is extremely unsettled. Now mankind know not what to believe, too long already have they been getting their thinking done out, and they begin to see it; they are no longer willing, as formerly, to pin their faith even on the sleeve of the parson; they desire to think for themselves; yea, they are determined to think for themselves, but on account of the mistranslations, interpolations, and incoherent, and absurd teachings of the present version of the scriptures, the people do not know where to go to find the truth; but eventually those that are seeking will be brought to divine revelation, there they will find that God's will is being made known to His people, as of old, and when it is appreciated, as it will be, when it is spread and made known, as it will be in a very few years; antiquated errors are now tottering on their base, the darkness of the past is fleeing before the dawn of millennial truth, which is being made known by the members of the Great Organization, and which asks no favour but investigation, it yields nothing to the religions that be, the pathway is lit up by the lamp of heaven, and the course, are the nauseating carcasses of a headless error, in all its forms; it stands high on the hill of science; its roots run deep into the nature of man; its branches yield all manner of delicious fruits for the feeding of Nations, and the renovation of mankind; its moral truths are food for the hungry, a cooling beverage for the thirsty, a foundation to those whom the tides of error are sweeping onward to destruction, and a feast of reason, with a flow of soul to all, sight to the blind, feet to the lame, health to the invalid, vitality to the dying, and life to the dead, &c.

Yours truly,
J. HITCHCOCK,
Near Belper.

THE SPIRITUALISTIC
Free Press & General Record
SATURDAY, MARCH 9, 1861.

ON THE FULFILMENTS OF DIVINE REVELATION, SHEWING THE PASSING CALAMITIES, AND HOW THEY WERE FORETOLD.

If our members who have estranged themselves and who are waiting for signs, will only read the public newspapers, and watch the events as they pass, they will find their curiosity amply gratified, if truth and reason will at all gratify such people. We will first call their attention to the war and strife which has existed, and even now exists in different parts of the earth, and ask them if such events are not fulfilments of modern prophecy. Again we will ask them to read the revelations which declared that the trees and shrubs should bud and blossom in the winter months, and now not yet the end of February, let them look at vegetation and see if this prediction is not now fulfilled. Again, did not revelation declare that domestic strife which should cause

much alarm and excitement, should occur in one locality in this kingdom, and immediately on the passing of this strife a storm should occur that would leave its traces, and would ever be remembered? and in Chatham the first part of this prediction relating to strife and alarm has been verified, while the budding and blossoming and wintry weather was visible, and immediately after this outbreak, did not a thunder storm occur in Yorkshire, from which followed immense rains and the greatest floods ever known, with the inundations of towns, roads, and railways? and to prove this prophecy has been fulfilled, we refer such members or persons who doubt to the *News of the World* of Feb. 17, 1861, in which they will find that a thunder storm occurred on the Wednesday previous, which was only a few days after the first outbreak of strife at Chatham, and which may be said is not a fulfilment, but those who think so we would direct their attention to the *Book of Life*, and in the explanation to paragraph 7th of the 9th prophecy, they will find that the sign referred to is not a thunder storm, and that no allusion is made to a thunder storm, but it merely says in the revelation "that this storm though terrific as it crosses the island, in the winter season, will not be manifest to all, still it shall leave traces that will ever be remembered, and will occur immediately after the passing of domestic strife in one quarter or locality of this nation, which shall create great alarm and excitement." So it will be seen that a thunder storm is not mentioned, and only one place in the prophecies is there an allusion made to a thunder storm, and this is where it states that a thunder storm in the dark gloomy season of the winter, shall supercede these terrible events of the summer, in which warfare by invasion shall ensue, while it also declares in the revelation that we must take heed lest the storm shall pass without our knowledge, and that when this storm occurs all other signs shall be acknowledged and believed, thus shewing that all other signs must first be manifest, for—

"A storm in winter season
Shall surely then appear,
Bringing justice, truth, and reason,
That the great events are near."

Therefore by referring to the books containing the revelations, it will be found that it is not a thunder storm alluded to, as to occur on the immediate passing of domestic strife in one locality, still all through the prophecies howling winds and crushing storms are mentioned, and that the waters should destroy the structures on the deep, and that winds and waters should assist in the destruction of life and property both by land and sea, and that even thunder and lightning would assist in the destruction. Let those who doubt that these things have come to pass, and that a terrific storm crossed England, first visiting its coast, a few days after the domestic strife at Chatham, and while the budding of the trees was visible, read the newspaper reports of the different disasters of life and property by land and sea, both by storms, floods, conflagrations, and accidents by railways, and explosions of coal pits, steam boilers, gas, and powder mills; and if these things are doubted, let those who

doubt read the *Times* and the public press generally, and they will find that the storm which lately occurred literally fulfils all the predictions given years ago concerning it, and in the *Nottingham Daily Express* of Saturday Feb. 23, 1861, the shipwrecks, disasters, and over throwing of buildings, with loss of life, and the uprooting of huge trees, and fearful inundations, through the storm and high winds, are almost innumerable, while Stamford, Northampton, Gloucestershire, London, and many other parts have felt the effects of the terrific hurricane or storm of Wednesday and Thursday, the 20th and 21st of February, 1861, I shall omit giving the details of the late gale, as contained in the *Times* and *Daily Express*, which gives terrific accounts of what occurred on the above named days, and as my space is here limited, I shall merely give an account of the fearful storm which occurred in Stamford, Northampton, and other provincial towns as notified in the *Stamford Mercury*, relative to the hurricane on Wednesday and Thursday the 20th and 21st instant.

TERRIFIC STORM OR HURRICANE.—The *Stamford Mercury*, speaking of the destruction caused by the terrific hurricane of Thursday, says:—"Three or four of the finest trees in Burghley Park were uprooted; a poplar between St. George's-square and the river Welland was snapped in two, a tree on the Tinwell-road was blown down, and isolated trees in various parishes around fell before the blast. In the town several of the house-rafts were partially stripped of tiles, and in St. Peter's-street the chimney of the house of Mr. Popple, baker, fell through the roof of an adjoining house, but without causing any personal injury.—At Wandsford corn-stacks were unthatched and cart-hovels unroofed; and a singular accident happened to one of the inhabitants, who was roused from a sound sleep by a large mass of plaster falling on him, but being protected by the bed clothes he suffered no injury.—At Bourn the photographic establishment of Mr. Fields was blown over and considerably damaged. Two very large elm trees standing in a field in the occupation of Mr. J. G. Nicholls, by the side of the Coggle-causeway, were torn up by the roots: several stacks were blown over, and tiles and slates displaced. Several houses in exposed positions rocked to and fro fearfully, to the alarm of the inmates.—At Boston a massive chimney at the back part of the house of Mr. Parrott, Witham-place, was blown down, carrying with it a large portion of the gable. The whole of the brick-work fell through the roof of a back room upon the bed of a servant, who had fortunately got up through fear and gone to her mistress' room about ten minutes before the crash took place. The roof of the Rev. J. W. Lake's house, Witham Marsh, was well nigh stripped; and one of the gables of a house recently erected by Mr. G. Spurr, near the Skirbeck Quarter lock-up, was blown down. Several chimney-pots and a large number of ridge-tiles were dislodged in various other parts of the town.—At Northampton the storm was very disastrous. A stack of chimneys was blown on the roof of Mr. Groom, junr., of Sheep-street, and penetrated to the cellar. The nursemaid and infant were killed, and Mr. and Mrs. Groom were seriously injured. Considerable damage was done in other parts of the town and in the neighbourhood.

From the above published accounts we trust that our doubting members, or those who do not believe revelation, but are waiting for signs, will lay aside their doubts, and read the above terrific accounts as published in the newspapers, and they will then see how literally modern prophecy has been fulfilled by the howling winds, crushing storms, floods, inundations, and destruction of life and property, both by land and sea, and that modern prophecy although doubted and disbelieved, is a stern reality, fraught with sacred and holy truths,

and cannot be denied, or its progress of spread is attested, for the Lord hath declared through his holy angels to a bigoted people, that—

"Though mankind may scoff and jeer,
Their wrath and contempt shew,
These prophecies both far and near,
Shall forth in triumph go,—"

And though seven years have now nearly elapsed since prophecy of modern date was first given, and which has met with the scoffs, jeers, and contempt of the masses, yet it has gradually spread, and has now made itself known in all parts of the kingdom, to its own divine triumph, and to the discomfiture of its unbelievers and opposers.—
Ed S. F. P.

THE CAUSE OF PUBLISHING OUR FIRST ARTICLE IN THE PRESENT NUMBER.

It will be seen on our first page that I have given an outline of my experience in Spiritualism up to a certain period only, and when I consider the scoffs and jeers, ridicule and contempt which Spiritualism meets with on every hand, I am not surprised for no man was more prejudiced or bigoted, or disbelieved in its existence more than I did and therefore how can I wonder at persons not believing what I myself have scorned and rejected, but which I am now proclaiming as truth, but though, as shewn in the article referred to, I was always opposed to anything mysterious or superstitious, yet I must confess that I was always open to conviction upon facts which reason, common sense, and conscience could not deny, confute, or dispute, and yet nothing but ocular demonstration would convince me, as I have shewn in the article referred to, and in which, as it proceeds I shall shew facts connected with spiritualism, explaining its delusions, mysteries and deception, so that a true light may be seen into the whole of this mysterious science, and further, I shall shew in the progress of the article how I myself was deceived, and how the pure celestial science of the crystal and divine revelation was revealed unto me, and what I suffered at the hands of those to whom I pointed out the delusion, which resulted from the practice by the instructions as laid down by the modern authors, named in the article referred to. Therefore, in such article will be shewn the delusion I experienced, and how the celestial science was revealed unto me, commanding it to be made public at a price which should place it within the reach of all, shewing also the importance of other revelations received from celestial angels, with my own unbelief and doubt in their fulfilments, together with their ultimate realization, and how it was that I was compelled to believe, even against my own will and inclination, so that this narrative, detailing as it will, all events connected with myself, and my experience in spiritualism, with the formation of the Circle, and the instructions they received, together with the formation and establishment of the Great Organization, will prove of such interest to the general reader, that doubt upon their minds will no longer be necessary, for they will see that no one doubted, or can doubt, or disbelieve more than I did at the onset, and yet facts which proved themselves contrary to my will and inclination compelled me to live and act accordingly, and therefore whoever may read this article, let them remember that they cannot be more inexorable in their unbelief than I was, and yet though being a soldier, having fought and bled in many battles, and being deaf to all superstition and mystery on futurity, treating all such things as imposition and delusion, yet I, with all my bigotry and scepticism was compelled to believe, though against my own will and inclination, so that I am convinced that if others will read and investigate, with an earnest desire to arrive at truth, and to serve God, and to do good to all, they will be convinced also, however much opposed conviction may be to their own will and inclination, this I can testify from experience.—
—J. G. H. Brown.



**THE GENERAL RECORD,
And Successive Review;**

*Shewing the Rise, Progress, and Objects of
the Community of the Great Organization.*

In No. 3, or Leicester District, is shown the successive amount of contributions received from the Leicester members from Jan. 4th to Feb. 24th, as follows—

	s.	d.
Jan. 4th,	1	6
" 13th,	1	6
" 15th,	2	11
" 25th,	2	6
Feb. 5th, two weeks,	2	11
" 24th, do.	2	0
	13	4

So it will be seen that the amount of contributions for membership paid by the Leicester members, from January 4th, to February 24th, 1861, amounts in all to 13s. 4d.

No. 4, or Flecknoe district, contributions paid by the Flecknoe Members from Jan. 26th, to February 19th, none having been paid before or after the above dates, are as follows—

	s.	d.
Jan. 26th,	8	0
Feb. 19th,	2	1
	10	1

We next come to No. 5, or Bedworth district, and shew the amount of contributions received from there between the same periods,

	s.	d.
Jan. 7th,	14	0
" 29th,	16	6
	1	10

Contributions received from the Bedworth members, amount in total up to January 29th, to £1 10s. 6d.

Received from Members in the Isle of Wight as contributions for membership, from January, up to February 14th, 1861, as follows—

	s.	d.
Jan. 4th,	1	6
" 11th,	10	0
" 30th,	8	0
Feb. 14th,	1	2
	4	2

Contributions received from the members in the Isle of Wight, from January to the 14th Feb., 1861, amounts in all to 4s. 2d.

Amount received from the Members in Brandon, Suffolk, from January to February 11th, 1861, is as follows:—

	s.	d.
Jan. 11th,	1	10
Feb. 7th,	2	0
" 11th,	2	0
	5	10

Total amount received from the Brandon members between the above dates is 5s. 10d.

Contributions received for membership from the Manchester members, from Jan. to Feb. 21st, 1861, is as follows:—

	s.	d.
Jan. 2nd,	2	2
" 16th,	5	6
" 15th,	2	6
Feb. 21st,	7	8
	17	10

Contributions received for membership from the Manchester locality, amounts to 17s. 10d.

From the Members of Sutton-in-Ashfield, Notts., contributions paid this year up to February 12th, 1861, only amounts to 2s. 9d.

From the two Members in London, contributions received this year up to February 12th, 1861, is 2s. 6d.

Thus it will be seen by the above table that the total contributions received from the enrolled members of the Community in all the localities as named above, from January, to February 24th, 1861, amounts to £7 1s. 7½d. New Members enrolled in the Nottingham district, 1—in Loughborough, 0—in Leicester, 0—in Flecknoe, 0—in Bedworth, 4—in Sutton, 0—in the casual districts, 2, one in Brandon, and one in Manchester, whose number in the casual district list will be 46. Thus the total number of new members enrolled on the Community's books since the month of December, 1860, amounts to 7, so that the total strength of faithful members of the Organization now on the Community's books, up to February 24th, 1861, amounts to 241.

Having thus far shewn the rise, progress and objects, with the income and expenditure of the Great Organization up to Dec., 1860, at which time the account of expenditure ceased.

I shall now shew how the funds have been expended since the month of January,

1861, up to the 24th February, of the same year, and thus it will be seen that—

	£	s.	d.
The wages paid for writing at 5s. per week for two full months, up to Saturday the 23rd of February, amounts to	2	0	0
Paid for printing, announcing bills, books, and extra newspapers, since Dec., 1860, up to the present date, namely February 26th, 1861.....	8	6	4
Paid for the railway fare of Circle Members up to the same date...	7	2	0
Stamps and stationery for postage and writing, since December ...	1	16	0

No account previously having been kept, so that it will be seen that £13 9s. 6d. has been expended, making a surplus of expenditure exceed the income £5 7s. 11d., this extra money received can be only be accounted for by the sales of Records, and the surplus copies of the three series "Light to the World," and odd shillings as donations to the cause sent by different friends and correspondents, all of which I have carefully placed in the Community's box, and this will account in some measure for the surplus monies expended over the amount of the income. All the principal bills and receipts can be seen, with the books, at any time, by any of the members.

Having now completed the accounts of the organization, with its rise, progress, income, expenditure, and total number of members on the books, and hoping in future to keep all accounts as regular and as successive as the above, so that the members who pay their contributions, or other persons who assist the cause, may see that their money is devoted to the purpose for which it is contributed.

Therefore, with these remarks, I shall conclude the Record of the Organization till our next issue, and continue the Dispensary account as follows:—

It will be remembered that in our last number we shewed the state of the dispensary, with the income and expenditure up to February 15th, 1861, and that the expenditure exceeded the income over £12, and I will now shew the amount of money received by sales of medicine, contributions, thanksgivings, &c. which is as follows:—

	£	s.	d.
Bedworth thanksgiving	0	6	6
Annual contribution from Mr. Bagnall, Birmingham	1	1	0
Brandon thanksgiving	0	0	10
Manchester do.	1	5	0
Leicester do.	0	2	6
Sutton do.	0	4	2
Mr. Camm, Querndon.....	0	10	0
Received for sales of Medicine	0	6	10
Making the total amount of income received since Feb. 15th amount to	£3	16	10

The above shews the total amount received between the periods named, and I will now shew how such funds have been expended since Feb 15th, 1861.

	£	s.	d.
Mr. Camm for spirit, with post office order	4	10	0
Drugs and herbal powders bought for the Dispensary ...	0	9	6½
Making the total expended	£4	19	6½

Surplus money expended over the amount received amounts to £1 15s. 6d. which can only be accounted for by odd ounces and quarter ounces of powders and tinctures, and odd bunches of herbs, with Fryer's balsam, sweet nitre, &c., so that every pennyworth sold, the pence have been carefully deposited in the Dispensary box, and I am ready and willing at any time for any member of the Circle or Community to come and examine the books and the stock, and should any one not be satisfied, I will willingly and gladly turn over the Dispensary to them, and still obtain the prescriptions and arrange the mixing of the medicines.

In addition to the above, since Feb. 15th, Medicine to the amount of 3s. has been given free of charge, and up to the present time, an account of £1 4s. stands owing to the Dispensary for medicines supplied, but which will be paid, but I for my own sake must account for it; so that it will be seen that the Dispensary is still in a prosperous state, with a good stock of medicines on hand, all paid for up to the 24th of Feb., 1861, and in a future number I hope to be able to publish some cures as recently effected, and also request the corresponding agents in each locality, so that a correct account may be published as soon as possible.

And having now given all facts connected with the Organization and the General Spiritual Dispensary, up to February 24th, 1861. I trust that our members and friends will see and understand the account as it is plain and legible, as far as I could possibly make it, and hoping that every Member will use their exertions to take two papers each issue

if possible, so that they may sell them, or lend them to their neighbours and acquaintances, and so assist me in spreading the cause, and increasing the circulation of the Journal, which as time progresses will become more interesting and important every issue, as we hope soon to be enabled to give all the revelations received at the Circle meetings relative to the cause, commencing from the last given from the "Book of Life," in the latter part of the first volume of the "General Record," so that members and strangers may alike see the progress and objects of our glorious cause, so that this paper will, even as the "General Record," become a successive review of all matters of interest connected with the cause in all its bearings, and trusting that as events as foretold are fast approaching, and many fulfillments have, and are now manifesting themselves, that our Members may remain steadfast in the faith, and continue obedient to the will of heaven, as commanded in divine revelation, so that when the hour of trouble cometh they may be enabled to look upon the passing events with fortitude and resignation, praising and glorifying God for so sheltering them, and permitting them to see the fulfillments of His holy decrees, that they may be prepared to witness the overthrow of all evils, and participate in the glorious change and the great millennium era, under the reign of Christ, who will henceforth exist as the eternal King of the universe. Such are some of the objects for which the Members of the Great Organization are instructed to labour for and obtain; and surely so great and glorious a change from the present systems of tyranny, oppression, hypocrisy, priestcraft, delusion and falsehood, is worth living and labouring for, therefore, let each Member use their exertion to warn their fellow creatures, by proclaiming to them the truths of modern divine revelation, which instructs its faithful adherents to declare to the world that the scriptures are corrupt, and that all sects and denominations founded on such corruptions are hypocritical abominations to God, and that for this oppression, dire calamities shall fall upon the earth, and the tyrants, oppressors, hypocrites, and deceivers shall perish in such calamities; and further divine revelation commands that oppression should be denounced, and hypocrisy, priestcraft, and delusion, should be exposed by the faithful servants of God, by shewing who are the tyrants, how they have continued to exist, and who are the hypocrites, and the cause of their hypocrisy, and why priestcraft exists, and how, and by whom it is practiced, causing fraud, delusion and deception, from which all other evils which afflict mankind have arisen. Therefore, with the above remarks, and trusting that our Members will endeavour to respond to our appeal, and co-operate with us in increasing the circulation of the "Spiritualistic Free Press, and General Record; I will now conclude the present number and part of the successive review till our next number, and

Remain respectfully,
J. G. H. BROWN,
Feby. 26th, 1861, MEDICUM,
Great Alfred Street, Nottm.

NOTICE.
THE First Volume of the GENERAL RECORD and SUCCESSIVE REVIEW, shewing the rise, progress, and objects of the Great Organization, is now ready and can be had neatly bound, post free, for 2s., or in numbers, unbound, post free, 1s. 5d., and can be had from the published address.

FURTHER NOTICE.
SHORTLY will be published, the first of another series of important pamphlets, containing 16 pages, with a neat colored wrapper, and it is expected that a full page engraving will be presented with each series, the first of the pamphlets and those which follow, will successively treat on the last days of this dispensation, and on all things as they will exist during the Great Millennium Era; first shewing the total destruction of all present structures, as spoken of in ancient prophecy, describing the country of England first, and after shewing the destruction, and that peace and tranquility exists, they will then shew how the people of each nation will be divided and located first pointing out the locality of the first or principal local station in this kingdom, describing the appearance of the domiciles which the people will inhabit, its beauty of structure, its capacious width and great length, which is shewn in a half circular form of more than a mile in length, its arrangements and compartments with its appearance will be fully described in the pamphlets, in which we hope to give an illustration thereof; the description of other local stations in this kingdom will be given, shewing how the people will be employed, and how they will traffic with goods from one community to another; therefore, trusting that the above outline of the forthcoming pamphlets will induce our friends, or those who can afford it, to render their assistance by pecuniary aid in this great, glorious, useful, and instructive series of pamphlets, the price of which will not exceed one penny each, for particulars direct to J. G. H. Brown, Great Alfred Street, Nottingham.

Printed and Published for the Nottingham Spiritual Circle by S. E. HACKETT, Maypole Yard, Nottingham, and can be had only from the Repository for Spiritual Works from Mr. J. G. H. Brown Great Alfred Street, Nottingham, where all communications for the Editor must be addressed.

In our last number of this Journal we gave a full account of the Organization up to December the 31st, 1860, and in No. 21, Vol. I, of the General Record, we showed that the total amount of funds received from all sources, up to that date, amounted to £55 13s. 8d., and in our last number of this Journal we showed the total expenditure so far as could be accounted for, up to the same date, amounted to £66 14s. making the surplus over the income as expended amount to £11 14s. up to December the 31st, 1860, but I before stated that there were other items paid away which I had lost sight of and could not account for, and I now state that up to the 10th of June, 1859 the wages of an errand boy at 2s. 6d. per week, was accounted for, but since that period it will be seen that neither in the 12th Record nor in our last number of the Free Press, that no account of wages is given, still from June, 1859, an errand boy was still employed, and as two lectures a week, part of the time, had to be written, a man was paid 5s. per week, so that 7s. 6d. per week was paid for wages, out of the funds, and again from Jan., 1860, up to June 10, of the same year, 7s. 6d. per week was regularly paid for wages, 5s. for a man to write, and 2s. 6d. for an errand boy, but after the issue of the 7th number of the Spiritualistic Free Press, which was issued on June 2nd, 1860, I found that the boy, who had hitherto had but 2s. 6d. per week, was capable of writing for the paper, with my instructions, and accordingly the man was dispensed with, and an additional 2s. 6d. was given to the boy, making his wages 5s. per week, so that the expenditure was decreased 2s. 6d. per week, but in consequence of Circle meetings and much company being at my house on the Sunday several weeks, an additional 6d. a week was given to the boy, and thus it will be seen that if all the wages were calculated up, from the 10th of June, 1859, to the 30th of December, 1860, the amount would be considerable, as 7s. 6d. per week was expended in wages most of the time, but as this sum would have to be added, expended over and above the income, altogether shew a large surplus, which I can only account for but by thanksgivings and donations received from strangers and friends, thus proving that I have no way defrauded the cause or its members, and with this explanation I shall now proceed to give an account of the Organization, from Jan. 1st. to 24th, 1861, and thus it will be seen by the following the amount contributed by the members of the Nottingham District who attend the Sunday night meetings.

	s.	d.
Jan. 4th and successive Sundays	3	1
" 13th amount contributed	4	10½
" 20th "	6	11
" 27th "	5	5
Feb. 3rd "	7	0
" 10th "	4	1½
" 17th "	4	11
" 24th "	5	1½
	£2	1 5½

Thus it will be seen that the total contributions paid by the Nottingham members from January the 4th to February 24th, 1861, amounts to £2 1s. 5½d.

We next come to No. 2, or Loughborough District, and shew the total contributions paid at intervals from Jan. 24th, each time successively up to Feb. 19th, there being none paid this year before or after the dates mentioned, thus—

	s.	d.
Jan. 24th, amount contributed	4	10
" 26th "	4	0
Feb. 4th "	2	0
" 19th "	2	9
	13	2

So that the total contributions received from the Loughborough members from Jan. to Feb. 19th, inclusive amounts to 13s. 2d.